

# A supplicatynō to the quenes maiestie.



Imprynted at London/by John  
Carwoode Prynter to the quenes  
Mayestie wyth here most grā  
cyns lycence.



## A supplicacyon

**A** most humble wise Complaynyth vnto your highnes / that wher as this noble realm off England / hath of long tyme out of mynd bene the most fre contre in all Christē dome / Now is lyfe to be brought in to bōdag and flauery of such a nacy-

on as all the world both hatyth and abhoryth.

The only accasion ther off is our vnthāffulnes / as our preachers and true prophetes declarid vnto vs

ig Ed- in the tyme off your brother / that most vertues  
uord. prynce king Edward the vi. That yff we wold

not be thankful for that great benysyte off godes holy worde / then truly preachyd among vs. God

wold take away our sayd vertues king / and set vp

range  
King

a strang king to raygne ouer vs / for our vnrepentant hartes / who shuld bring in agayn / popery /

ydolatry / and all abhomynacyons / as it is com to passe this day. For when that blessyd word off

god was truly preachyd among vs / we folowyd it not in lyvyng / but dyd as the Jewes whych folowyd

chryst / because they eat off hys bread and were fyllyd. Euen so dyd the most part off euery state

and degre in the comō Weal / hear the gospel preachyd not because they sought the glory off god on-ly / and so to haue framyd them selues to lyue ther

after / as they owgh to do. But luyd as in the tyme off ther former darkness / in euell lust / vsyng ex-

torcyon couctusnes / and brybery: Neither sought they the true liberty off the gospel / to set ther consciences fre frō syū and supersticiō. Which now (alas)

appe-

Ioā. 6.



## To the quenes Mai.

2

apperyth by ther so redy mutabylyte / prouoking  
 godds heuy Ire and wrath wyth ther seimynge to  
 alowe Idolatri: which Passyth all the former es-  
 uel. So that it is to be drad / godes Justes doth  
 ponyssbe one synn by another / which off al is most  
 perelouse / and dangeruse / as appe ryth by them  
 which be geue vp off god / because they seke not to Roma  
 gloryfye god / accordyng to the knowledg he hath  
 offryd vnto the but Wanddryng in the vanyties  
 off ther own reasons / and ymagynacyon off ther  
 own hartes: become at last to be confirmid in er-  
 rour wyth strong illusyons / because they haue  
 had no more earnest desyre to the truth / as the holy 2 thessa  
 appostle doth most playnly declare. On the other 1. Corr.  
 syde / some were wylful / stubborn and herd hartyd / Hebre. 3  
 and wold not receyue the gospel off the glory off 1. Cor.  
 god / but wyth desyre to ther old ydolatri / haste Ezechia  
 nyd the vengeance off god. And therefore are thes Num. 1  
 plagis Justly com vpon vs because off our vn- Daci. 9  
 thankfulness / and not knowyng the tyme off our Luce. 19  
 vysytacyon. For godes holy boke doth shew thes Iudg. 2  
 to be the very and in fallyble causes off the ouerthro 6. 9. 10. 11  
 we of kingdomes and comō weales / specyally wher Iere. 6  
 god off his mercy / hath offryd the knowledg off 25. 38. 39  
 hym self / and causyd his worde to be truly preac Detro. 2  
 chyd. 4. Reg. 17  
 2. Cro. 3

Wherfore your grace may call to remembrance  
 the great and manyfold benyfytes that ye haue  
 receyuyd at the handes of allmyghty god / who by  
 his permissyō hath so quyetly sett you in your estas-  
 te and honour that ye be in at this tyme / and hath

## To the quenes Mai.

also contrary to mens expectacyon geue you frute  
in your body / as it is reportyd. And according to  
serceyne off your preny cunsell setting forth to the  
world in print / wyth ther hands at it / and as the  
acte off perlyament doth pronunce and declare/  
prouydyng for the same. besydes many other gyff-  
tes he hath indwed you wyth all. Wherefore looke  
to betymes / least ye be founde vnthankfull for all  
those benysytes that god off hys mercy so ryche-  
ly hath pouryd apon you / now that you see those plas-  
ges Justly com apon the realm / that god plagyd  
other realmes wyth all for ther vnthankfulness.

We haue a notable crample off the Iwes / who  
were gods elect and chosen people whom god with  
A myghty hand delyueryd out of the bondage of  
Egypt brought them thorow the red see / fede the  
wyth heuenlye bread xl yeres in the wyldernes /  
gaue them in possessyō many king domes / and dro-  
ue out many nacyons before them / so that quyetly  
they enioyed ther contres and domynyons. And  
for all those benysytes / god requyryd no more off  
thē but to loue hym wyth all ther hartes / and to kepe  
hys commandments / and in no wyse to serue  
any strang godes made off syluer or gold wood or  
stone et c. lyke as the nacyons had done / whō god  
cast out before them for the same offencys. This  
not wythstondyng / they forgate god that had do-  
ne so many benysytes for thē / and worschypyd stra-  
ng gods / lyke as the hethen dyd. then god sent vnto  
thē hys holy prophetes to warn thē to forsake the  
abominable ydolatrie / but they wold not obey

notable  
crample.

## A suplicacyon

3

goddes holy prophetes but murtheryd them as  
playnly apperyth (lyke as our bysshopes will mur-  
ther gods true preachers and prophets now adays  
which haue preachid the lyke message of god) but  
what folowid for ther vnthāksfulnes/dyd not god  
plage them by sending strāgers amōg thē/ whych  
dystroyed many hūdryd thousands in ther former  
tymes off ther captyuytes and changes off ther  
comon weale/ and at the last vtter dyssolucyon:  
namely at the destruccyon off Zerusalem/by Titus  
and Vespasianus the emprours/ and also dystro-  
yed ther gooly cytes/caryed them out off ther own  
contres/wher they be now scateryd abroad/ made  
flaues/dyspysyd/ and abhorryd off all nacyons as  
it is manifest and playne at this day. This is a  
goodly example for your grace and for all chysten  
prynces to marke and to haue all wayse before your  
eyes/least ye and they be found vnthankful: And  
know ye this suerly/that yff god sparyd not the  
Iwes/which were hys elect and chosen people/  
mych lesse wyll he spare you/yff ye anger hym with  
strange worschyppying and seruyng of strāge gods/  
and setting vp habomynacyons/lyke as they dyd.  
I haue hard many tymes that ye do it off a zeal  
that ye haue to Kelygyō/yea but your zeal is not ac-  
cording to knowledg of gods holy worde/for god  
did forbid his people/the chyldern of Israel to do  
that they thought good in ther own eyes: but wyl-  
lyd them to do that only which he comādyd them.  
Nadab and Abyu the sonnes off Aaro y/offryd  
strang fyre before the lord that he comādyd them

Note.

Titus  
Vespa-  
anus

Examp

Nadab  
and aby-  
u  
Leuyti.  
10.



## A supplicacyon

g saul  
mu. 15

onuo=  
acion.

not/ and therfor were consumed wyth the same fyre. Likewise King Saul contrary to gods comandment/ off a good intent reseruyd sartin off the best off the oxen and shepe/ (as he sayd) to do sacryfyce to the lord/ what folowyd off it? was he not therfore deposid from his Kingdom. This is also a goodly example for your grace to marke / and to beware how ye enterpryse to do things off a good intēt/ hauing no warrentyse of gods reuclyd will in hys worde/ but his word manifestly agaynst you. Your grace therfore before ye ha done any thyng in the chaung off relygyon/ ought fyrst to haue known yff gods worde wold haue permittyd you/ as in the first conuocaciō/ ye began well to haue had the matter openly dysputyd: but the more pyte/ the thing was not indyfferently hadlyd/ for the best off the lernid men being maryed according to the lawes both of god and also off the realm/ cold not be suffryd the same time to dispute/ and yet those few lernid men which were ther vnmariēd / were nor indyfferentlie herd/ but things procedid clene contrary to that/ those few we prouid by good lerning/ as all men that were ther present can testefye. A lamētable case/ that gods worde / hys true relygyon / and hys mynysters/ must be so condempnyd / not being indyfferently herd: but no great meruayle / for Christ hym self/ and all his appostells and prophetes/ were so herd/ and so condempnyd: and the lyfe hath comonly bene vsyd sens the world began.

Note

For euer more the wyfelyd persecutyd the good and godly: as Iayn persecutyd hys brother Abell ouen to the death/ and Esawe persecutyd hys Bro

ther Jacob / and euer the false Prophetts / and  
 Priestes / haue persecutyd the true Prophetts  
 and Preachers off god to death. And here off we  
 haue a notable example in the scripiture / the  
 which I wold desyre your grace to read / and to  
 marke the same well. In the / 22. chapter off the  
 thyrd booke off Kings / when king Achab was go-  
 ing to warr agaynst the Syryans / he callyd for all  
 hys prophets / to know of them whether he should  
 go to warr or not / and hys false prophets cōselyd  
 hym to go / sayeng that he should prosper agaynst  
 them. And when only gods true prophet in deed /  
 was callyd / the prophet Michēas / he sayeng the  
 truth / contrary to the great number off the false  
 prophets which were in number / 400 / was smyt-  
 ten therfore / which was his reward. Then he  
 sayd here the worde off the lord / I saw the lord  
 sitt on his seat / and all the host of heauē stood about  
 hym / on his right hand and on hys left. And he sa-  
 yd who schall perswade King Achab that he  
 may go to warr / and fall before hys hēemyse / and  
 ther came forth a serteine spiryt and stode before the  
 lord / and sayd I wyll perswade hym: and the lord  
 sayd to him wher with / and he sayd I wyll go out  
 and be a false spirite in the mouth of his prophets /  
 and he said thou shalt perswade hym / go forth the  
 and do euē so: And the prophet Michēas sayd be-  
 hold the lord hath put a lyeng spryte in the mouth  
 off all thes thy prophets &c. And for hys sayeng  
 the truth he was smytten and cast in pryson / and  
 king Achab folouing the cōnsel of hys great nom:

Gene  
 Kayn  
 Abell  
 Esau  
 Jacob  
 Gen.  
 A no  
 ble exa  
 ple.

Michē  
 the p  
 phet

## A supplicacyon

ber off false prophets / wēt to the warres and was  
slayne. And here may your grace see also / that the  
truth standyth not in the multytude and number.

**E** This example I wold desyre your grace to marke  
well / and geue not so mych credence / to your false  
bysshopps and clergye / which wyth ther lyces de-  
ceyuyth you (as that multytude off false prophets  
deceiuyd King Achab to hys dyscructyon) and cau-  
sith the trwe preachers and prophets / which haue  
preachyd gods worde truly to be put in preson / and  
yff your grace help them not / they wyll murther  
and destroy thē / lyke as ther predyscessors haue alwa-  
ys done. And here I may specyaly make mēciō to  
your grace of that vertwes and lernid mā Thomas  
Crammer Archbysshop of Cāterbury / who hath sa-  
uid your graces liff / and put him self in Jeoperdi  
for your graces cause / as it is wel known Bisome  
off hys enemise / that were off King Edwards  
cōnsell and I doubt not but that your grace kno-  
weth of it / and therfore I trust your grace will re-  
quite him with merci / and not suffer that wicked  
bysshope off winchester / to haue his wicked will  
and purpose off him.

eg. 18.  
Elias

Wecad also in the 18. chapter off the thirde bo-  
oke off the kings / after that allmighty god at the  
praier off the prophet Elias / had shut the heuens  
that it rainid not in thre yeres and six monithes /  
and king Achab meting with the prophet Elias /  
he sayd to him : thou art he that troblest all Israel  
(like as steue gardener bysshop off winchester and  
his feloues / saith to the pour preachers and pro-  
fessors



## To the quenes mai.

5

fessors of Christes gospel now a days) But Elias words shall answer hym/wherwith he answered King Achab. It is he and hys cōplices / that haue forsakē the liuing god / and do go a whoring after strang gods / as the matter shall plainly appere when god will / like as it did appere by Elias / with the 400. false prophets / which false prophetts had seducid the quene Zesabell / and had causid her to slei and distroy all gods holy prophetts (like as our false and cruell Bisschopps intendith to do) so that the prophet Elias was fain to fly in to the wil dernes / to saue his liff / wher god appointid A Ra uen to feed hym : But what was the ende both of the quene and of all those false prophetts / Read the text / and yon shal plainly perceiue that the que ne was cast down out of a window wher she Braz Fe her neke and was eatē vp of dogs / as the prophet of god had before said / and all here false prophetts and preastes were vtterly distroied.

Que  
Iesal

Lett this greuous example moue your grace do beware be tymes of your false byss hopps and cler gye / specyally of steuen gardener bysshop. of wyn chester / who now this thyrd tyme hath recātyd as your grace knowyth: first he sware to the pope but by all lyflyhode he played the fox / and faynyd hym selff to be a slepe / or dremyd when he so dyd / after that he sware to your noble father R. B. 8. and mo re playnly declaryd the same by hys bocke / de vera obedientia. Which was made of hym wyth great aduysment and delyberacyon / as apperyth here

Steue  
gard

Vera  
dicnd

## out of B. of Wyncesters

after by bisshope bonner/in hys prolog to the same booke. Here I wold make a supplicacyon to your grace/besechyng you for our saueyour Iesus Christes safe/that yon wyll wyth good delyberacyon/cawse to be read before you / the sayd booke which he namyd the trwe obedyence/ yf it please your grace at my humble request/so to do/as your dwtye is before god: you shall playnly perceyue wyth what scripture and reasons/ he througely cōfutyth the vsurpyd pouer and auctoryte of the bysschopp of Rome/and in hys booke that he made agaynst the hūtyng of the fox lyfewise. And in the same booke de vera obedientia (fo: to flatter your noble father) he doth therin proue the maryage betwene hym. And your mother quene katelyne / not to be good nor lawfull/to your great reproch and slāder/ as mych als in hym laye/ffo: thes be hys wordes.

To make mencyon of certeine of the morall preceptes/(fo: I mind not to reherse all) which be in the old lawe consarning mariages which be forbidden / and mariages which be incestuous/ those preceptes which be comandid/and pertain to chastite and purite of mariages / wherin is containid the hole course of mans liff/and the beginning of the bringyng forth of Issue consistith: those laws/ though Leviticall/haue euer bene countid as those/which in deed were first geuen vnto the Iwes/ because they were expōndid to the setting forth of the lawe of nature/but pertainid therefore to all mākind for euer/ In which without doubt both the voice

voice of nature / and gods comandment agreing  
in one / haue forbidde that which should be diffe-  
ring for ether of them. But among thes perceptes /  
seing that comandment is cōteinid / which is that  
the Brother shold not mary the Brothers wiff: Th  
then  
nor  
hys  
ther  
What other thing ought o: cold the kings most  
excelēt Maiestie do / then that he hath done / with  
the full consent of the people / and with the Judge  
ment of his church / that benign deuorsid from vn-  
lawfull bonds (o: cōuenants) to enioie lawfull and  
permitted copulation / and obcieng to the prece- Vn  
ptes (as it was mete) to leue herre which nether full  
law nor right did permitt to kepe / and to geue him  
self to chaste and lawfull matrymonye. In the Net  
which thing / wher as the sentence of gods / word uer  
had bene sufficient (vnto the which all ought to right  
obey / wythout stop o: stey) yett was hys most sa- my  
cred roiall Maiestie contentid to Joyn ther vnto /  
the voices of most graue men / and the determina- Iud  
te Judgmentes of the most famous vniuersites in of th  
the world / nanelie that he might be Judgid to ha uer  
ue done those things moste rightfullie / by the alo- Ob  
wance (o: sentēsis) of the best lernid and most god ce o  
ly mē / which otherwys he both might and ought god  
to do / and that it might appere / he did therin shew mar  
obedience as the truth of gods worde doth require obe  
of euery godly and good man / so that it may be sa- vve  
yed of him worthelie / that he hath obeied god / and idh  
obeyed in dead / of whom seing I haue begone to but  
speake / I cold not wyth seilence passe ouer that to  
which offryd it self / fytlye and mete for this pla- chr  
ce / &c. ere



## A supplicacyon

Whereby your grace and all other / may lern to  
know hym and hys life / by hys sayings then and  
his doings now. More ouer in his said booke de  
vera obediencia / he pretendith such constancy as  
gainst the vsurpid auctonte of the Bisschop of Ro-  
me / that therein he saith / that yf euer he chaunge or  
vary / from hys sayings in the said booke against  
the see of Rome / that then he willith all men to  
call hym what they liste / so that yf any man call  
hym false periurid heretike / blond soper / dissembler  
traitor to god and to the hole Realme of England /  
he owght not to be angry with them / because he  
hath geue hys awn Iudgmēt apou hym selff / and  
willid all men so to do / as apperith by hys own  
wordes in hys own booke / And now again sens  
that tyme / is fallen from god / and worshipping the  
Beast of Rome. Owght ther any credence to be ge-  
uen to such a periurid person? for gods sake bewa-  
re of hym betimes / least ye be pertaker of hys wi-  
fidnes / and so both you and the hole Realme repēt  
it / and com to vtter destructiō. For hys doings de-  
clare that he is at a point with hym selff and hath  
made cōuenante with death and hell / Esa. 28. and  
belenith that ther is no resurrection of the flesche  
nor liif after this; and therefore what carith he yf he  
help to bring this noble realm into bondage and  
flauey / seing he thinkith ther is no nother waye /  
to maintein hys pomp / pride / and vainglory with  
all / And therefore the greater shalbe hys dampna-  
cion / besides gods great plages which shall com  
apou hym sodenlie / when he thinkith all is well /  
and

## To the quenes mat.

7

and in quiet/them shall sodely com bys confucion  
and vtter distruction/becawse all his doings be so  
directly against god/ and all right/as his own cōs  
sciens knowith the same/to his dampnacion/yf he  
haue any conscience or feling of god/ and therfore  
Beware that ye be not partaker with hym.

Th  
of v  
dou  
fath  
chil

Doth not your grace thinke/ or at the least I do  
beleue it/ that the complaint and crie of widows  
and fatherlesse children/ is assendid in to the cares  
of all mighty god / and that only by his meanes  
so many honest men haue bene deuorsid from ther  
lawfull wiffes who hath bene lawfully married  
both by gods law / and the laws of this Realm/  
who is able to dissalow it/non but Martin doctor  
of lies (I wold haue said of laws) with his igno-  
rant folly / who greedely seking to com to promo-  
cion/hath made a flaūderus booke (with the help  
of his maister gardener) against such married pri-  
stes / and contrary to all honesty / hath shamfully  
lied apou the old doctors / which he alledged to  
maintein his folishe enterprise. Oh how many  
basterds and heriotts/wold he cause to be made/  
which were both begortē and born in lawfull mar-  
trimony? Your grace may perceine by his said boo-  
ke/de vera obediencia/that he did his diligence/to  
haue done the like with you / with the help of Bos-  
ner Bisskop of London/doth not your grace thinke  
that god wilbe aduengid of this great Iniury/  
(allthongh ye do it not)ye I beleue that the crie of  
thes / besids the blasphemy that he hath done to  
god/and Iniury to your hole Realm / will bring  
hym

D.N  
laux

## A suplication

him to A shameful end / onies he dispaire / and so  
murther him self / as hys predecessor thomas wol  
se late cardinal dyd / so ad cast both body and soule  
into hell. yf che cry of one pour widow dyd bring  
the skyn of the wickid Iudge ouer hys eares / how  
much more / shall the crye of thes pour men womē  
and childern / which crye daily to god for Justice /  
whose vengeance against hym / shall cō apō hym.

A notable example he hath (yf any grace were  
in hym) of willm Lāgshape / who was bisshop of  
Elye / and lord chaunceler of England / and ha-  
ving the hole rule ad gouernaunce of the Realm in  
his own hand / (like as steuē gardener now hath)  
who in those daies with his felous the bissoppes  
and clergie according to ther comon practisis / sēt  
the king ouer the see A pilgrimage / whose name  
was king Richard cure de lion / to fight against  
the great turke for Jerusalem / in the meane season  
this bisshop wondrously oppressid the comons /  
abusing the Kings auctorite / and aduansid his  
own pompe and vain glori / (like as steuen gardes-  
ner doth) And Wood with a thousand horsys cō-  
tinualli / so that the noble men's sonies were gladd  
to become his slanes / And with the best barons  
and earles &c. married he his cussins / netes / and  
Kinswomen / (I will not say hys dowghters) ad  
for all that hys graūd father was but a pour plow  
man / and hys father a cowherd ? And hauing so  
tirannuslie abusyd hys office / fearing least he sho-  
uld haue bene cauld to hys examinaciō / fled with  
a few of hys trusty seruants to douer castell / myn-  
ding



ding to haue stollē ouer the see / and coming in the  
 night in a womans apparell / with a pece of cloth  
 vnder his arme / and a meteyard in his hād apon /  
 suspiciō (as god wold haue it) Being known what  
 he was / his fercher was pullid of his head / his Ba Bal  
 lams marke / or shauē creune apperid on his head: mai  
 And then was he draune / a long by the see on the  
 sands / with a great wounding of all the peo-  
 ple / some ratid hym / some reuiled hym / some by  
 spatelid hym / some drawing hym by the armes /  
 some by the legs from place to place / hys own ser-  
 uants not being able to help hym / at last they bro-  
 ught hym to a darke seller / wher they couerid hym  
 with shame ynough / till the counsell of the Rea-  
 me sent for hym and after was brought to the tow-  
 re of London / emprisonid examinid / depriuid / and  
 banissed the Realme and so endid his lyff.

Here before I haue mencionid of the prologe  
 that Edmond Bonner now Bissshop of London ma-  
 de / Being thē but archdeacon of leicester / for to com-  
 to promotion / wherby he obtainid his Bissshoprik /  
 made this prolog before the said steuen gardeners  
 bock de vera obedientia / And for bycause the sa- 1  
 me prolog is / But short and pithye / I will recite it  
 here again traslated in to Englische word for wor-  
 de / as he causyd it to be printid in latten at Ham-  
 burg 1536.

Edmond Bōner archdeacon of leicester / the King  
 of Englād his most excelēt Mai. embassadour  
 in Denmark / to the sincere gentill Hertid and  
 godly reder,

hope-  
ers  
ce.  
orde  
vor

**Bonner. B. of london Prologe.**

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5 of  
st &  
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spel

**I**F OR Asinuche as ther be some ( donbz  
Lttles ) euen at this present as it hath all waise  
bene the wonte of mens Indgments to be uarias  
ble and diuers/which thinke the contrauersie that  
is betwene the King of England and of France/  
his most Riall maiestie/and the bisshop of Rome/  
consistith in this point/ because the kings said  
Maiestie/ hath taken the most excelent/ and most  
noble Lady Anne to his wief. Wheras in uery dede  
notwith standing/ the matter is fecr other wise/  
and nothing so. Wherfore to thentent all that har  
tely fauere the gospel of christ/ ( which that most  
godli and most vertues prince doth with all dili  
gence endeouour/ and in euery place aduance to  
the honoure of allmighty god/ and that hate not  
but loue the truthe/ ( which euery where Justly  
claimith the vpperhand/ and to hate all things/  
though thei struggle with here neuer so much in the  
beginning/ yet obeie and geue place at length as  
mete it is thei shold) mai the more fulli vnderstand  
the cheff point of the controersie/ and because  
thei shall not be ygnorat/ what the hole voice ad  
resolute determinacion/ of the best and greartist  
lernid bissoppes/ with all the nobles and comos  
of England is not onli in that cause of matrimo  
ni/ but also in the defending the gospels doctrine.  
This oracion of the bisshop of winchester ( a mā ex  
celētli lernid in all kind of lernig) entituled DE VE  
RA OBEDIENTIA, that is cōserning trwe obes  
dience/ which he made lateli in Englang/ shalbe  
publi shed but as towching this bissbops worthi  
praises

## Bysshope bonners prologe 9

prayses / ther shalbe nothing spoken of me at this  
time / not only because they are infinyte / but be-  
cause they are farr better known do all Christens  
dome / the becomith me here to make rehearsal. And  
as for the oracion it selff which as it is most lernid /  
so it is most elegant / to what purpose shold I make  
fe any words of it seing it praisieth it selff ynough  
and seing good wyne nedith no tauern bushe to  
utter it. But yett in this oratiō who so euer thou  
art most gentill reader: thou shalt beside other mat-  
ters / se it notably and lernidly handlid / of what im-  
portance ad how inuincible the power ad excellen-  
cie of gods truth is: which as it mai now ad the be-  
pressid of benemyes / so it cannot possible be oppres-  
sid after such sort / but it comith againe at length  
after banishment / more glorius and more welcom-  
me. Thou shalt se also touching obedience / that  
it is subiecte to truth / and what is to be Judgid  
true obedience. Besids this of mens traditions /  
which for the most parte be most repugnāt aga-  
ynst the truth of gods law. And ther by the waye /  
he speakith of the kings sayde highnes maryage /  
which by the right Judgiment auctorite and pyr-  
uiledg / of the most and principall / vniuersites of  
the world / and then with the consent of the hōle  
church of England / he contractid with the most  
clere / and most noble lady. QVENE ANNE.

After that towching the Kings Maiesties title  
as pertainig to the supreme head of the church  
of England.

Lastlie of all / of the false pretēsid supremacie of the

The  
dicion  
state of  
gods  
uinfi-  
truth.

Mens  
dycy on

The King  
maryage  
vvyth  
quene  
Anne.

Supreme  
head.



## Before the. B. of wynchesters booke.

z. B. of the bissshop of Rome/in the realm of Englād/most  
om es Justly abrogatid: and how all other bisschoppes  
ensid being felow like to hym in ther function ye and in  
remaci some pointes aboue hym within ther own prouin  
ces / were before time bound to hym by ther othe.  
But be thou most suerly perswadid of this good  
reader/that the bisshope of Rome/though ther we  
re no cause els/but this maryage/will easilie cons  
tent hym selff / specally when ther is one morsel or  
other laid to hym to chawe. But when he seith so  
mighty a King/ being a right vertues / and a gre  
at lernid prince / so syncerly and so hertelie fauour  
the gospell of christ/and perceinith the yerely raues  
ous praye) ye so large a pray / that it comith to  
as much almost as all the kings reuenues) snappid  
out of hys hands/ and that he could no lenger ex  
cersise hys tiranie in the kings mai. realm (alas it  
hath bene to cruel/ād bitter all this while) nor mak  
laws as he hath done many/to the contumelie/ād  
reproch of the maiestie of god / which is euident  
that he hath done in time past / vnder the title of  
the catholike church and the autorite of peter and  
Paule/(when not withstanding he was a uery ra  
uening wolff dressid in shepes clothing calling  
him selff seruant of seruants) to the great damage  
of the christen comon welth: Thear off arose the cō  
plaintes: Then came thes discords/the deadly  
malices/and so great trublous bustling. For yf it  
were not thus/no man could belene/ but that this  
Jupiter of Olimpius (which hath falsely takē apō  
hym poure/with out controllmēt / ād to be aboue  
all

befor the B. of Wynchesters booke .10

all laws) wold haue done hys best that this good  
and godly / and right gospelite prince / shold be fal  
sely Betraied to all the rest of monerches ad priees.  
Neither lett it moue the / gentil reader / that the Bisscho  
pe of winchester / did not before now apply to this  
opinion / for he hym selffin this oraciō shewith the  
cawse / why he did it nort. And if he had said neiter  
a worde / yet thou knowest well what a witty part  
it is for a mā to suspēd his Judgmēt / and not to be  
to rashe in geuīg of iugemēt. It is ā old said sawe:  
Mary Magdalene profitted vs lesse in here quife  
beleue that Chriſt was risē / thā Thomas that was  
lōger in doubt. A mā may rightly call hym fabitis  
that with his aduised taking of leisour / restorid the  
matter: Although I speake not this as though  
wynchester had not bouldid out this case secretlye  
with hym selff before hād (for he bouldid it out lōg  
agō euē to the braīn out of doubt) but that ruīnyng  
saier and softly / he wold first with his painfull stu  
die / plucke the matter out of the darke / although of  
it selff it was sounde ynowgh / But by Reason of  
sondry opinions / it was lappid vp and made dar  
ke / and thē did he debate it wittely to and fro / and  
so at last after long and great deliberacion had in  
the matter because ther is no better cōseler thē lei  
sore and time / he wold resolutlie with his lernid  
and consumate Judgement confirm it.

Thou shouldest gentell reader esteme his censu  
re and auctoite to be of more weightye credence /  
in asmuch as the matter was not rasblie / and at all  
aduentures / but with Judgement (as thou seist)

Not  
vvith  
vvha  
libera  
and a  
cemer  
vvinc  
ter vv  
his bo  
de ver  
obedi  
cia aga  
inst the  
of Ron

## Bysshope bonners prologe

neu and wyth wys dome examinid and discussid: And  
er, to thys is no new exāple to be against the bisskop of  
yte a Rome. seing that not only this man / but many  
st the mē many times yea ād right great lernid mē / afore  
Rom now haue done the same / eue in witing / wherin  
they both paintyd him out in hys colors ād made  
his sleites / falsshed / frawdres / and disseytfull wis  
les / openly known to the world. Therfore yf thou  
at any time here to fore / haue doutyd ether of trwe  
obediēce / or of the Kings maiesties mariage / or  
title / ether elles of the bisskop of Romes false pretē  
sid supremacie / as if thou haddest a good smelling  
nose and a sound Iudgment / I thinke thou didest  
not / yet hauing read ouer this oracion / (which yf  
thou fauoure the truth / and hate the tiranie of the  
B. of Rome / and hys deuелиshe fraudulent falsshed  
Note / shall dowbles wūderfully contente the (throw  
down thine erreure / and acknowledge the truth /  
now frely offrid the at length / considring with thy  
self / that it is better late to do so / then neuer to re  
pente. Fare thou hartely well most gentle reader /  
and not only loue this most valyant king of Eng  
land ād of Fraunce / who vndowbtidly was by the  
prouidence of god / borne to defend the gospell / but  
also honoure hym and serue hym most obediētlye:  
As for this winchester / who was long agoe with  
out doubt reputyde among the greatist lernide  
men / geue hym thy good worde with Highest co  
mendacions.

The ende of bisskop bonners prologe.

Here



Out of the B. of Durrauns sermō 11

**H**ere before I haue describid to your grace/two Note  
of your false and dissembling bissshops/ to say differ  
steuē gardener bissshop of winchester/ and Edmond bling  
Boñer bissshop of Londō. the third is dreming Tū shop  
stall bissshop of Durram/as plainlie aperith by his say v  
booke of the sermō that he made before your noble cheste  
father R. B. 8. on palm sonday. 1539. Wherin he al don  
so clerli cōfutith / the vsurpid pouer of the bissshops durra  
of Romes auctoryte/and here I wil make rehearsal  
of pecte of hys sermon worde for worde as he caw  
sid it to be printid/which be these.

**W**hat shall we saie of those whom god hath crea  
atid to be subiectes/comāding them by hys Read  
worde / to obey princes and gouerners? who thelea  
only do refuse to obey gods comādmēt / but con B. and  
trary to hys worde/wilbe aboue ther gouernours/ of the  
in refusing to obey thē / and further more will haue ofe of  
ther princes prostrat apon the grūd/to whom they sermō  
owe subiection / to Adore them by godly honoure  
vpon the earth/and to kisse ther fete/as yf they wes  
re god/wher they be but wrechyd men/and yet they  
looke that ther princes should do it to them / and  
also al other Christen men/owing them no subiecs  
tion/should of dutie do the same. Do not thes as ye Not  
thinke folowe the pride of lucifer ther father? who that t  
make them selues fellows to god contrary to hys bisshe  
worde. but who I pray you be thes/that mē may of Ro  
know them? suerly the bissshops of Rome be those/ becom  
whom I do meane. Who do exalt ther seat aboue ryd t  
the sterres of god / and do assende aboue the cludes cy fire  
and wilbe like to all mighty god.

## Out of the B. of Durrams sermon

mo  
ys  
in  
E.  
ant  
cor.  
  
stals  
mēt  
rdi  
ole,  
  
ote  
Car  
l Po  
vvors  
apa  
t,  
  
And the bisschopp of Rome now of late / to sett  
forth his pestilēt malis the more hath alurid to his  
purpose a subiecte of this Realme Rainold pole / co  
men of a noble bloude / and therby the more arrant  
traitoure / to go about from prince to prince / and  
from cōtry to cōtry to styre thē to war against this  
Realme / and to distroy the same / Being his natiue  
countre. Whose pestilent purpose / albe it the prin  
ces that he brafe it vnto / haue in mich abhominas  
ciō / Both for that the bisschope of Rome (who being  
a bisschop should procure peace) is a stirrer of warre  
and because this most arrāt and vnkind traytour  
re / is his minister / to so deuelifhe a purpose / to dis  
stroy the countre / that he was borne in: which any  
heathen man wold abhore to do / but for all that  
with out shame he still goith one / exorting ther  
vnto all princes that will here him. Who do ab  
horre to see such vnnaturalnes in any man / as he  
shamlesse doth sett forwardes / whose pernicious  
treasons / late secretly wrought against this realm  
haue bene by the worke of allmightye God / so  
meruelusly detectid / ād by his owne brother with  
out loking therfore / so disclosid / and condingne po  
nischmēt enswid / that hereafter god willing / they  
shall not take any more such Rote / to the noyance  
of this Realme. And wher as all nacions of gen  
tils / by reason and by law of nature / do preferre  
ther countre / before ther parents / so that for ther  
countre / they will die against ther parente. beinge  
traitors / this pestilent man worse then a pagant /  
is not asshamid to distreie yf he could his natiue  
cons

conſtre. And wheras Curtius a heethen man/was  
 content/ſo: ſauing of the cite of Rome / wher he  
 was borne/to leape into a gaping carth/which by  
 the ylluſions of the deuell/it was answered ſhould  
 not be ſhute/but that it muſt firſt haue one. This  
 pernicious man is contente to runc hedling into  
 hell/ſo that therby he may diſtroie his natyue con-  
 tre of England/being in that behalff incompari-  
 ſon worſe then any pagant. And beſides his peſtis-  
 ler treason/his vnkindnes againſt the kings Ma-  
 ieſtie/wo brought him vp of a child and promotid  
 both him/and reſtorid his bloude being attained/  
 to be of the peres of this realme/and gaue him mo-  
 ny yerly out of his coffers/to find hym honorably  
 at ſtudie/makith his treason much more deteſtable  
 to all the world/and hym to be reputid more wild  
 and cruell then any Tigure. But for all this thou  
 engliſhe mā/take good corage vnto the / thou haſt  
 god on thy ſide / who hath geuen this realme to  
 the generacion of Engliſhmen / to euery man in  
 his degre/after the lawes of the ſame / thou haſt  
 A noble victorius and vertues king/hardy as a lyon/  
 who will not ſuffer the to be ſo deuourid / by ſuch  
 wild beaſtes: only take An engliſhe hart vnto the/  
 and miſtruſt not god but truſt firmlie in him. And  
 ſuerly the ruine entendid againſt the / ſhall fall in  
 ther own neckes that intēd it. and feare not though  
 the deuell and his diſciples be againſt the. for god  
 thy protectore/is ſtronger then he and they / and  
 ſhal by his grace geue hym and them a fall.

All this with much more/be the very wordes of



## A supplicacyon

the said B. of Durrams sermon / preachyd before  
king. h. 8. as in the sayd booke / of hys sermon ap-  
perith more at large / the which I wold desire your  
grace also to Read : And I wold hope in god ( af-  
ter that ) your grace wold well know how to be-  
ware of thes thre false dissembling bisschoppes /  
which haue not only preachid against the B. of Ro-  
mes vsurpid auctorite / but also care syd the same to  
be printid for a perpetuall memory wher as now  
thei rune with the world to the contrarie. And as  
for doctor westone that baudie ruffian of his shaz-  
melesse and abhominable liuing / it is not vn-  
knoun. And whether he were wont to go in mune-  
ries and maskes / among the merchants of Lon-  
don / he hym self cannot deny it / or at the least his  
companions that were in his company at those ty-  
mes can testefie. Is he mete to be A comyssioner  
in matters of weight / or to be the prolocutore in  
the conuocation howse? who would thinke that  
our bisschoppes / wold suffer so vile a man / in such a  
Rome / yff they had any honestie in them. ffor gods  
safe beware of thes false / craftie and dissembling  
bisschoppes / least the hole realme come do destruc-  
tion. Is not this A lamentable case / to marke  
how thes false dissemblynge bisschoppes in the ty-  
mes of your noble father / how earnestlie / they both  
preachid and wrote agaist the vsurpid pouer of the  
Bisschops of Rome. And also against Cardinal Po-  
le / calling hym errant traitore and worse then a pa-  
gant / as before is reher sid / for his vnnaturallnes  
against his own countre / which god hath geuen  
to the

# To the quenes Mai.

13

to the generacion of Englishmē :c. And yet marke  
here thes false traitors and dissemblers / ther vn/  
naturalnes toward this noble Realme And nos  
we. euen as euell and worse thē they countid / Carz  
dinall Pole / for they go about with out dowbt / to  
bringe this hole Realme of Englād in to the hāds  
of strangers.

**H**erfore if your grace wold call to remem  
brance what a great charge it is / to be the ru  
ler of a Realme / ye wold neuer haue folowyd so  
much your wicked biss hopps / who seke not your  
welth / nor the welth and quietnes of the realm but  
to exalt ther god the pope / which is for ther priuaz  
te profit. Wherfore the prophet Dauid saith in the  
2. psalme. be ye wise therfore. oh ye Kings / and ler  
nid ye that be Judges of the earth / least the lord  
being angrie with you / ye perish from the ryght  
waie / for be ye assurid that right sharpe Judg  
ment and sore torment shalbe done to them that  
are in auctorite as the wiseman saith. Remem  
ber how your pour comōs assistid and helpid you /  
when ye were in your greatist / necessite and dauns  
ger / with out whose help ye had neuer come to the  
dignite / that ye now be in : oh Remember them /  
and geue them not ouer / in to the hands of your  
Biss hops and clergie / ther Henemies to be deuour  
rid and murtherid. For ther kingdom can neuer be  
stablisthed with out shedig of blude. I wold your  
grace wold be as good to them / whose blude your  
biss hops seke (as ye haue bene to strangers) and to

Psalm  
Rule

Sapier

The  
mon

## A supplicacion

banishe the your Realme/ and suffer the in a serteine space to de parte wyth bag and baggage/ as ye dyd the strangers/ in the fyrst yere of your Reigne. A lamentable case and yff they haue ther wickid purpose/ what shall folowe / euen ther own distruction/ and the distruction of the hole Realme.

**Hē** We haue examples manifestlic ynough/ what  
e. 4. 5 folowid in the tyme of your predecessors/ King Hē  
ry the. 4. and 5. in whose time fyrst those cruell ac-  
tes were inuentid by the clergie / (which now be  
renewid) only to the distruction of noble mē / and  
of a great sorte of godly and lernid men / which in  
those daies suffrid most cruel death/ as the lord cob  
Cobham / and many other knyghtes and gentillmen/  
the thing is so plaine that it cannot be denied/ but  
what plagues folowid therof? was ther not many  
felds fowght within this realm/ wher were slaine  
almost all the noble and gentill men/ besides ma-  
ny thousands of the comōs/ as our own cronicles  
plainli declarith? was not the clergie al the hole oc-  
casiō of this/ first by puttig downe that good King  
Richard the second and setting vp .R. H. the .4.  
vnder whom/ they made that most vngodly acte/  
ex officio/ and the be cause the Kigs and noble men/  
should not serch for the knowledg of gods verite/  
set them in hand to clayme titles / in Fraunce and  
other places and then likewise other noble men at  
home / euer to sett them so a worke / about warres  
and worldly matters/ (like as they shortly will prac-  
tise the same) except god shorten ther time) and in  
the meane season that they might as they dyd  
then and now intend to do the same / burn and



distroye all those that professe Crist and his verite/  
But it helped them as litle as it helped the scribes  
and parises in the time of Christ / when they had  
put Christ to death / they thought then that all had  
bene well / and that he with his doctrine / had bene  
suppressed but what folowid / the third day he rose  
agayne from death as a valiant conqueroure / and  
sent his holy sprite among his power appostels /  
who declared his will and gospel through out al  
the world / as it is manifest at this daye / and after  
that sent Tytus and Vespasianus their prours /  
who utterly destroyed his enemies / and scattered  
them thorow the hole world wher they be both ha-  
tid and abhorrid of all nacions as it is affore said.

the Iu-  
ment  
god  
his ma-  
of v  
king.

This were a notable example and / lesson for your  
clergie / to make them beware how they / persecute  
Christ in his power members / but I fear me god  
hath hardened their hartes / as he dyd the unhap-  
py paschur and his felous / and as he dyd the hert of  
king Pharoeh who for all the miracles and woun-  
ders / that god wrought before him by the hands  
of moyses and Aaron / wold not suffer the childern  
of Israell gods electe people / to go out of his coun-  
tre / but plagued them the more / but what was his  
rewarde / was not he with all his hoste downyd  
in the rede see? Euen so what folowid all the per-  
secuciōs and wicked laws that they made / to kepe  
gods verite vnder foote / what helped it them / did  
it not still the more florish and Increase? And did  
not your noble father / in the parliament holden in  
the 25 yere of his reigne / at the supplicatiō of the

An ex-  
ple for  
clergie  
they  
any g  
or fear  
god  
38. ex  
7.8.9.

## A supplicacyon

comons/in the said parliament / for thes causes  
folowing / breake the said most wickid lawe ex of-  
ficio / which the wickid clergie had obtainid in the  
said. 2. yere of R. H. the. 4. That is to say: because  
the ordinarie by vertue off that wickide lawe/  
might as they dyd upon ther suggestion / arrest or  
Impryson any persone or persons / whom they  
thought defamid or suspecte of heresie / and them  
to kepe in ther prisons / tyll they were purgid ther  
of / or abiurid / or comittid to the lay poure to be bur-  
nid. / and yet in no parte of the same wickide laws  
be declarid any serteigne cases of heresie / so that  
the most experte ad best lernid men of the realme /  
diligently lieng in waite / vpon hym selff / can not  
auoyde or esthwe / the penaltie of the sayd act / yf he  
shold be examinid epon such captiuis interogatis  
ons / as it hath be accustomed to be ministrid bi the  
ordinaris of this Realme / in cases wher they will  
suspecte any persō of heresye: And ouer this for  
asmuch as it stondith not wyth the right order of  
Justice nor good equite that any person shold be  
conuiecte or put to losse of hys lyff / good name or  
goods / onlesse he were by dwe occasion and wits-  
nes or by persentment / verdite / confession / or pro-  
cesse of outlarye &c. Wherfore it is not reasonable  
that any ordinarie / by any suspicion conceiuid of  
hys own fātasie / whith out dwe accusacion or pre-  
sentment / shold put any subiecte of thys Realme  
in any infamy or slander of heresy / to the perell of  
lyff / lose of name or goods &c. Thys with much mo-  
re is declarid in the said statute of 25. H. 8. Which

was

was the occasion that the said most wickid lawe of  
ex officio / was broken.

More ouer your said noble father perceiuid how  
many honest men in his tyme / were distroied and Iohā  
murtherid by his said clergie / as Johā Hune / and  
many other honest men / which liuid both quietlie  
and honestlie among ther neibours / this is so plai  
ne that they are not able to deny it. wherfore I  
most humbly besech your grace to consider thes  
things / for it is not ynough for your grace to geue  
ouer your pour and auctorite / to your wickid bis  
shoppes and clergie / and so thinke to charge them  
and to discharge your self / nay not so for euery  
one shall beare hys own burthen as the holy ap  
posle pronouncith / and as gardener saith in hys God  
Booke de vera obediencia likewise / god hath sett haue  
you in auctorite / and it is you your self that shall accom  
geue an accompt to a Judge that is aboue you /  
whose scat is the heauen / and the earth is hys foot  
stole / the which by his holy worde made all thigs /  
and by the same worde shall distroye all Antichris  
tes / which seekith the destruction of hys kingdom /  
who dwellith in the light that no man can attai  
ne / whom no man hath seen nor can see to him on  
ly be geuen all honoure and glory for ener more.

Furthermore may it please you to knowe that  
Lthemp: our and diuers other princes and ma  
gistrates / haue for the paiment of a litle monie / suf  
frid ad doth suffer the wickid Iwes ad also the cur The  
sid turkes / to dwell sauely in ther cōtres ad Cities / and



## A supplicacyon

and to kepe and hold ther faith and ceremonies as they list/with out any troble or veracion for the same/and yett the same turkes and Jewes/do dispise and abhorre vs Christians/a lase for pyte/that ther shalbe more mercie and pyte shewid to/Jwes and turkes/thē to vs pour Christians/which do beleue to be sauid only / By the death / and passion of our saueyour Jesus Chust both god and man : Is not this also a lamentable case/ that pour English men cannot be suffrid to liue quietlye and in saues tye with out danger of ther lyues in ther own con tres / But must be forcide to trauell / and seke from contre to contre / wher they may serue god quietly with a good conscience: oh that your grace wold permite the first booke of comon prayer made in English in the time of your vertues Brother R. E. vj. to be vsid to as many as wold : vnto the which booke/all the hole clergie of the Realme did subscribe/and affirmid it to be good and catholike doctrine / yea they that now do perswade your grace to the contrarie: And as for the English procession / what good and godly prayers be therin / and how it was vsid to the great comfort and edifieng / of as many as came to the church / to here it / all men can reporte / But that cannot your Bisschoppes and clergie now abyde / becawse it shamith and condemnith all ther latyn seruice / which is expressly against gods worde / for s. Paule in the 14. chapter of the first epistle to the Corinthe / wold haue all thinges done to edifienge / and wold haue .v. wordes spoken in the cōgregacion / in a language

that

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that they vnderstād / rather thē. x.iii. words that  
they vnderstode note: for saith he / how shall the vn  
lernid say Amen / to thy blessing o: that's geuing / S. Pa  
whē he wotith not what thou sayest / he cañot tell doct  
whether thou doest blesse o: course / ād comaūdith  
plainly saiēg: they that speak i a lāguag vnknown /  
lett thē hold ther peace in the cōgregaciō: read the  
said chapter / ād you shall perceyne the matter more  
plainly / wherby you or any Chrystiā harte may be 1. Co  
fidlid with godly zeale agāist such Antichristiās /  
which do so directlie / agāist the holy appostles  
plaine commandment.

Now to make an ende of this my supplicacion /  
I haue read a godly example of the conuercion of  
s. Paule / who being brought vp ffrom his youth  
at the secte of Gamaliell / being a pharise / of a zeale  
that he hade to mainteine the pharisey call doctri:  
ne of the pharises became also a persecutor with the  
pharises for a space / which pharises / had wholie  
corruptid the law of god geuen by Moses. And as  
they had aduansid ther own tradicions / deuised  
by ther rabbins / which both Christ and his appost  
les / comonly rebukid taught and preachid ther  
agāist / and therefore they slawndrid hym and his  
apostles and neuer left persecuting of thē / till they  
had murtherid them: Euen so our trwe preachers  
in thes days / which haue preachid agāist the abu  
se both of prayeng / fasting / and also of allmose  
dedes (like as Christ hym self dyd) our Bisschopes  
persecute to the death / falsly belieng them / saieng /  
that they preachid agāist prayer / fasting / and all  
mose dedes &c. when they dyd preach / But only

Anti  
tians.  
Actes

## A supplicacyon

against the superstitious abuse / as ther maister  
Christ did / which preachid against the abuse ther  
off / But the seruant is not aboue hys maister and  
lorde / for yf they haue callid the lord of the howse /  
Belshebub / how much more shall they call hys howse  
sold seruants. Also like as the scribes and pharises /  
falsely belyed and slaunderid our saue your Christ /  
eue so do our bisschoppes and clergie / belye and sla  
under our trwe preachers and prophetes of gods  
holy worde / when they preach not against the sac  
raments and ceremonis / But against ydolatric co  
untid a sacramēt and the abuse of the ceremonies:  
ffor to wryte of the abuse of the sacraments and ce  
monies a greate booke wold scarsely suffice / and  
therfor I will turne againe to my matter of the cō  
uersion of s. Paule / who (as I haue said / of a zea  
le that he had to the doctrine of the pharises / perse  
cutid Christes poure members / and causid many  
to be bound and cast in to pryson. But because he  
did it ygnorantly / he obtainid mercy as he hym  
self confessed / not being worthy to be callid an  
apostell because he persecutid the congregacion  
of Iesus Christ. Euen so I think that your grace  
doth this ygnorātlie / that ye haue done / and being  
thereto perswadid by your false dissembling bisschop  
pes and clergie: Whom now that your grace hath  
warning / what they are: beware from hence forth  
that ye folowe ther counsel no more in persecuting  
Christes poure mēbres / which haue bene the trwe  
preachers of his holy and blessid worde / But do ye  
as s. Paul dyd when he was callid / And submit  
your

lip. 3.  
act. 9.  
la. 7.  
mo. 1.  
r. 15.

uene.



your selff/vnder the mighty hand of god/and turne to the lord our god who is able ad wyll receyue you to grace and mercye as he dyd. S. Paul/ of ye repent ad do as he dyd/wherby you shall saue your selff and the whole Realme frō Kuyne and vtter destruction. But yf you wyll not submit your selff vnder the mighty hand of god/ad turn to the lord our god vnfainidlie/ and folowe no more / the wyckid counsell of your bloudy bisschoppes ad clergie/in persecuting Christes pour members/and wyll not receyue and knowledg the time of your visytacion: Then be ye assuryd / that lyke as it happenyd to the Jewes/ for persecuting christe and hys pour members/ so shall it happen to you and to the whole Realme / as in the beginnyng of this supplicacion is declaryd at large. The which I pray god defend yff it be hys holy wyll and plasure/whom I besech to open the eyes of your hart / that ye may receiue hys worde/ and vnfallyble veryte/which may saue your soule in the great day of the lord/whom I besech to graunt you grace thus to do / for his deare sone Iesus Christes sake amen.

**A**nd now wyll I speake to you noble men/gentylmen and commons of England / that haue ioyned the lands of the abbey and chauntrey lands in your hands blemished / thinke you to enioie them to you and to your heires getill me now that ye haue receiuid the bisschoppe of Rome againe &c. Ye are farr deceiuid/do ye not knowe that the deuill is a crafty serpent/and loke wher he gettith in hys head / ther will he shortly haue in also

## An exortacyon or warnyng

his hole body: but ye will saie that the biss hop of Rome by his legate cardinall Pole hath dispensid with you for thē/ and that it is so concludid by acte of parliament. Well / I say ye deceiue your selues. do you not know / that in the first perliament of the quene / when / xx. of the comon house / were sent to here grace / and dyd declare vnto here / the great enormites / that wold folowe to the Reame / yf that she married with any stranger / desiring here re therfore to marie within the realme. But that wold not our Biss hopes suffer / for they knew yf the quene married wythin the realme / they should not so sone / haue brought in the B. of Rome againe / nor yet haue bene sure of ther wyckid and deuelys she enterprise. But they knew / yf the quene married wyth the prince of spaine / that he wolde not trouble hym selff any thyng wyth ther affaires / hauing no more wytt then wold serue for hym selff / but they casting how to come to haue the hole antorytorie of the Realm in ther own hāds / (lyke as they now haue) myght stablishe ther wyckyd kingdome / wythout any lett or interrupcion.

The next perliament / the articles were debatyed apon / and by the helpe of the Biss hoppes were concludid / vnder whych articles they were agreid apon / that is / that the prince of spaine should not promote admitt nor aduance any stranger to any office or benifice / with in this Realm / But only the quenes naturall subiectes. And that he should meintein all the old and ancient customs and priuileges of this Realm. And shall not enterprise to

## To the noble men and gentyllmen. 18

do any thyng against them. Also yf the quene died  
wythout yssue by hym/that he should not chalēge  
any ryght in to the sayd kingdom / But should  
permite the succeſſion therof/without any empedi  
mēt/ to the next ryghtfull heyres/to whom it shall  
apperteine/By the right laws of this Realme. As  
in the said statude plainly apperith. But haue ye  
not ſeen that they haue gone about ſens that time/  
to make hym king/not in name only / but in dead.  
Therfore what thinke you wyll that ther pretensyd  
concluſion in ther articles helpe / thynke you that  
our byſſhoppes and clergy/wilbe content / that he  
shall haue only the name of the thing and not ras  
ther to haue the thyng it ſelf? and thinke you that  
although they cannot bryng it to paſſe at thys par  
lyment/ that they wyll lett the mater ſo paſſe. May  
nay/ye ſhall perceine that they wyll neuer reſt nor  
be in quyet/tyll they haue brought it to paſſe. So  
ye not know that our byſſhoppes and clergie muſt  
gratefie hym by whom they may as they thinke/ſa  
uely enioye again ther god the pope/ wyth all ther  
ſpitefull eccleſiaſticall Iuridiccions. As in helping  
hym to haue placide / and machyd in offices ſome  
of hys ſpanierds/wyth men of our own Engliſhe  
nacyon/And that not in the worſt romes nether/  
but euen no leſſe then in the romes of lord Chamber  
laine and wyth the mayſter of the horſe/ and wyth  
the knyght marſhall / &c. And this is the begin  
ning to ſhewe ther good wyll to hym/ againſt our  
natiue couētre. you may therfore eaſely geſſe / what  
wyll folowe hereafter/yf it lye in ther poure. And

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## An exhortacyon or warnyng

here is a spedie tryall / of ther wholly and faithfull  
obseruing of ther promisses in the articles / so lately  
and solemlye concludid in the other perliament / as  
is aboue mencionyd. Do not you also know that  
the Bysshoppes went about the other perliament /  
to sett vp the Bysshop of Rome and how that it was  
denied at that tyme / because the state of the Realm  
fearyd that then / whiche shall come now upon  
them / that is the losses of ther abbey and chauntry  
lands / &c. Were they therfore contentid and at rest:  
Nay they were neuer in quiet / tyll they had by one  
way or other / deuysyd to bring hym in. And therfo  
re causyd such Burgesys of the perliament to be  
chosen / as wold not resyst ther purposse / wherby  
they brought ther purpose craftely to passe.

And do you thinke that now they haue all that  
they wold haue? Nay / nay. But now that they haue  
gotten in hys head / (that is the wyckyd vsurpid ty  
tle of supreme head) they wyll not sease tyll they ha  
ue gotten in hys hole body. Thinke you that he  
wyll not haue againe hys vsurpid peter pens / pen  
cyons / censes / procuracions / frutes for prouincys  
ons / expedicions of bulles for archbissshoppriches  
and Bysshoppriches for delegacions and restriptes  
in causes of cōtenciō / wyth many other such lyke  
things / to robe this noble realme of ther treasur  
re and Ryches.

And King Henry the .8. perceiuid the same / and  
therfore in the 25. yere of hys reigne / by acte of par  
liament forbade them / because they were intolles  
rable / Being as Bonner Bysshop of London saith in  
hys

# the noble men and gentyllmen. 19

hys prolog before winchesters booke DE VERA Note  
 OBEDIENTIA the rauenus pray / ye so large a bonn  
 pray that it cam to asmych almost as the fings rez prole  
 uenwes / snappid out of hys hands / &c. Also thinke  
 you / that they will suffer the articles / and prouiz  
 sions to stōd / which now he / and the Cardinall in  
 hys name / hath grauntid to. Not so / But the next  
 perliament some of them shalbe broken / accor  
 ding to a constitucion of thers made in the coun  
 sell of constance / and practisid / namelye / that no  
 faith nor promisse owght to be kept with heretiks. Const  
 And therfore wyll he dyssemble and make preten  
 sid promises by lytle / and lytle / tyll he haue esta  
 bliss hede hys hole Auctorite againe. And then  
 Beware ye lords / gentillmen and comens that ha  
 ue any sprituall or ecclesiasticall possessions / or ab  
 bey londs in your hands / yff ye will not willingly Abey  
 restore them againe / he will find the meanes thro  
 we his clergie / that ye shalbe accusid of heresie / and  
 so lese both londs goods and liff to. Can you not ta  
 ke warning therof by a rime put out by one of ther  
 sorte / and was in printe But calyd in againe lest  
 you should to plainly see the snare before your ne  
 ckes were in / one verse in enery staffe of that rime  
 is / caueat emptor / take hede I saye. Ye haue they  
 not allredy gotten the auctorite / By renewing the  
 wilfid acte ex officio / that they may call any man Ex offic  
 Before them / apon suspectiō and kepe him / xl. daies  
 in ther presons / allthough no man haue accusid  
 him / and examine him preuelie / in his or ther how  
 ses or places / And so cōdempne him / to losse both

## An exortacyon or warnyng.

goods lands and liff to/excepte he recant/and yett  
after that/they piking a quarell to him againe/he  
shall not be able to escape ther hands/But must be  
Burnid yf they will/they tary But apon tyme to put  
all this geare in vre/ād practyse/according to ther  
accustomid manner.

Is not thys a lamentable case/that by the space  
of xx yeres both King Henry the viij. And also  
King Edward the vij. haue made godly laws and  
statuds for the suppression of the tyrrannye of the  
Bissshop of Rome / which haue bene obseruid and  
kept/ ād all Judges ād officers/ with all Bissshops  
and the hole clegie / haue taken a corporall othe  
that they with the vttermost of ther cornning/witt  
and pour/ shall help to suppress the wickid auctos  
rite/ and vsurpid pour of the Bissshop of Rome / as  
in the acte of parliament made in the 28 yere of .R.

H.8. Apperyth at large: to be so sodenly and des  
uelisbly ouerth:own: yf the sayd King Henry the  
viij had known that hys doble facid and shames  
Bissshopes and clergy wold haue done as they now  
haue done in thys casse/ thinke you / that he wold  
not haue made a great mainy of them lept hedles  
to bede/ or els they should haue worne a ripett at  
tibourne. And dyd not all the Bisshoppes and  
clerge / preach aginst the sayd vsurpid pour by the  
space of xx yeres and more and haue so wyth gods  
worde ād naturall reasons / Beaten it in to all mēs  
heads /that it will not be possyble to make thē bele  
ue the contrarie. And must they now imme diatly  
cawse men (yf they wyll not chaunge wyth euery  
wind of false doctrine / and beleue the said vsurpid



# To noble meo gētilmē / ād comōs 20

pour of the. B. of Rome and to be cōdemnid for  
heretikes? Is not thys also a lamentable case.  
Read the acte made in the. 28. yere of K. R. 8. wher  
the othe is made / that the Bisschoppes and clergie  
made to the king / and hys successors / aud tell me  
ys they be not all periuryd. Parauenture they wyll  
saye / that vnlawfull othes ar to be broken / then  
wold I knowe of youe / why the vnlawfull vous /  
( which is not so greate charge as a solemne  
othe ) that the popishe prestes haue made / ought  
not to be broken? But pour men / that marye in the  
feare of god must be sham fuliye ponissed / for  
braking of an vnlawfull voue / which gods law  
we doth beare them in / and alowith them.

And ye Bisschoppes and clergie / being periurid ād  
forswore / by gods lawe haue done well? Is this  
your vngodly Iugment ye cursid workers of all  
iniquite / for the establissing of your wickid king-  
dom? And as for the othe against the. B. of Rome  
they them selues countid it good and lawfull / xx.  
yere ād now in lesse then xx monithes thinke it vn-  
lawfull what must we pronounce / Judgyng you  
by y our frutes as our saueoyur comadith / sūerlie  
you papistes / declare what dissembling shiftes /  
and counterfaitid consciences ye haue / And a gre  
at sorte of you papistes do doubt how longe this  
your vsurpid auctorite will contive / And therefore  
care not by what wickid waies ye worke / so you  
mayrphold your kingdome / And Be ye assurid as  
sure as god is god / and a righwise Iuge / that all  
your abhominatiōs and practises / shall come to

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## A warnyng to thenobles

pro- nawght. And all men shall manifestly perceiue  
Da- your lewdnes. And then looke what mesure ye ha  
nthe ue mett / the same shall be mesurid to you againe /  
alm. gods worde cannot faile / heauen and earth shall  
nlye perishe / but hys worde shall abyde for euer. And  
ryb therfore repent / repēt betymes / and worke not wic  
and fidnes euen with gredines / contrary to gods ve  
rite and your own conscience. Ye prouoke gods  
you w:ath / were he not so mercifull and pacient / that  
t lar he should consume you / with fyre and brimstone  
ge. from heauen / as he did Sodoma and Gomora.  
Gods  
rath  
ofid.

How many be ther of you / dissembling Papis  
stes / whiche (rather then ye wold lose your promoz  
cions) wold / not deny / and say / god were not god?  
I do know some of the bisschops my selff that haue  
said that yf they were in Turkie among the Turks /  
I would do as they doe / rather thē to be in troble ther  
fore. Herbye ye may perceine what constancie our  
clergie be of. This heresie doth Origene condemp  
ne in the secte of the helchesaites / reade the 6. booke  
28. chapter / of Eusebius / and ther shall ye fynd it  
plainlie.

More ouer / I cannot hold from you my natieue  
contremen what I haue herde in other contres /  
with what policys and fedges / the bisschoppes  
and clergie of this realm / vse for the stablissement  
of ther Kingdom / which yf it come to passe wylbe  
the vtter decaie / subuerciō / and distruction / of this  
noble Realme of England? They intend by one  
crafte or other / that the prince of Spaine shall be  
crownid King of England / as is a foresaid / and

to haue this noble realme of England to hym and to hys heires/and so contrary to the statutis made in the other perlyamēts/dysinheryte all the reight full heyres of the Realme. And after he hath gottē that quyetlye/then they will not leaue to prycke hym forward/and to cawse this noble Realm of England/to be brought in to bondage and slauerye/lyke as the emproure hath done Naples/Myl-land/and hys nether contres of Flanders/Hol-land/Seland/Brabant/Fryseland/and Lytzels burg/2c.

Fyrst I wyl begine wyth Naples/in which wy-  
thin the space of lesse then xxx.yere/he hath cawsyd  
to be deposyd/Murtheryd/and baniffhed awaie/  
more then fourstore and twelff of the nobles of that Na  
cōtre/to saye of Dukes/Marqueses/Earles/lords hov  
and Barōs/wher of the least of them were barōs. hat  
Besydes knyghtes and gentyllmen: And hath pla ne,  
cyd in ther romes/proude spanyerds/lyke as our ord  
Bysshoppes wold haue hym do the lyfe/in this our  
noble Realme and fre countre/Besyds that them-  
proure/hath Raysyd such vnreasonable/excyses  
and tolles both of corne/wyne/salte/and frutes/2c.  
so that the nobles and comes of Naples be brought  
in to very beggery and slauerye. The lyfe hath he  
done wythin the duchye of Myland/wythin the Th  
fewe yeres/Besyds that euery man/rych and pou- hie  
re/must pay for euery chymny/that they haue/in land  
ther houses/a french crown of gold. And of the vn  
reasonable/excyses/or poulyng tols/that is ta-  
fen in themproures nether countres/as Holand/



## An portacyon or warnyng.

Braband/Sealand and Flanders /ic. I nede not  
to name them/Becawse they be so nere our coun-  
tries/all they that resorte thether cā tell /that the  
pourest hādy craftes mē/must pay to thē prour for  
excyse for euery barrell of bere that they drynke/mo-  
re then the bere cost them at the fyrst penyē/Besyds  
the vnreasonable tole/or excyse/that they must paye/  
both of corne/wyne/fleshe/fyshe / salt / butter/  
chese/mylke. And of all maner of grayne and vyz-  
talls/Besyds the toll of all maner of frutes / as Ap-  
ples peares/Viuts/ic.ād yerbes for potage/so that  
no man can make a messe of potage / but he must  
fyrst geue/I cannot tell scertenly/how many tolls/  
wherby the comon people/ar brought to very gre-  
at myssery ād vyle slauerye/so that they daylye ma-  
ke ther cōplaynt/to such Englyshmen/as trauayle  
by them/in what beggery and myssery they be in/  
And wyll vs to beware/that we be not brought in  
to the lyke myssery/beggery ād slauerye/the which  
I pray god defend (and that is the very accasyon/  
why so many of them go out of ther own cowntre  
for to dwell in our fre contrē of England.

For our wickid Bisschoppes haue affirmyd and  
sayd / that our nobles and comons ar to full of  
welth/wherfore they must be brought lowe/or els  
they will neuer be obedient/to them and ther pros-  
cedings. And as for the nobilite/they intend to dis-  
spach them awaye / ether by condempning them  
for heresye / By piking one quarell or another to  
them/or to send them in to strang contrēs to excers-  
ys them in feates of warres / and to geue thē pos-  
sessions

## To the noble mē gērillmē ād comōs 22

sessions and fees / in some of the prynces contres /  
as at / Naples / Myland or ther about / and so sette  
them ther / that they shall neuer come home agay  
ne. And in the meane season / to scittle in ther places  
some proude spanierds / or els some of ther bastard  
sonnes / or such new vpsfpyte gentillmen / as Nos  
chester / Martine / or such other / that can flatter  
thē / whom they may haue allwaise / to be ther mi  
nisters / wherly they may worke all ther mischeff.  
For they be to holyc / they will seke no mā's death /  
when in dead it is only ther whole dewyse / by ther  
shamlesse flatterers. And beware you noble men /  
that be as yett of the counsell / they do but flatter  
you / allthough they beare a faier face toward you /  
and pretend you great frendshipe / suerlye it is but  
for a tyme as here after shall appere / onlesse god  
of hys mercifull goodnes disperse them shortly / in  
the ymaginacions of ther own hartes. The which  
I besech hym to do / for hys deare sone Iesus  
Christs sake Amen. Say not now but that ye  
be warnid.

More ouer I cannot hold from you my natie  
contremen what I haue herd of credible persons /  
of themprouers answere that he made to cerreyne  
embassadoers / for mony / that was lent hym. fyrst  
he declarid / what great charges he had bene at /  
wyth those his warres / against the french King.  
And also what great charges / he had bene at / for  
the bringing of hys sone in to England. And how  
that he had layd out then for hys sone xij. hundred  
thousand french crounes / wher of he had receyuyd

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## A warning to the noble

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nie,  
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des.  
But thre hundrid thousand agayn of hym/ But he  
hopid in shorte time to receiue the reste/ for said he/  
it cost no small deale of mony / the gyftes and re-  
wards/ that was geuen/ to the great men gentill-  
men and to ther wyffes. I nede not much to decla-  
re the cause/ that mouid hym/ namlie/ for to haue  
ther fauoure and good will/ that he might the bet-  
ter/ obtaine hys purpose. And for that cause/ hath  
thenglishe merchants / payd alre dye for the quene  
xl. thousand pounds in flāders. And shortly must  
pay a hundrid thousand pouēdes more/ which was  
layd out for the bringing in of our new King/ Besy-  
des that which as yet remainyth vnpayd / which  
pour England must be sayne to pay.

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A lamentable case / that neuer a noble man in  
England wold serue for the quenes Maiestie/ But  
that Englād must be sayne to bestowe all ther trea-  
sure and ryches / to bring in a strāger to raine ouer  
them / who with the Bisschoppes aduise and helpe  
will bring this noble realme in to beggery and vy-  
le slauerie: And yet for all this/ when he hath gotē  
that he hath sought (that is) the realme in to hys  
hands/ then it will appere/ that he will sett a smich  
by here/ as men sett by ther old shewes: Is not the  
quene and all Englisshmen bound to curse such a  
wicked gardener / for bringing in to this realm/  
such weeds / as will not only ouer grow / and dis-  
stroye/ the noble and good corne / of this noble real-  
me / But weede out the welth/ ye vtterby rote out  
the hole state theroff in euery degre. This is a pla-  
ge aboue all plages / which is com vpon vs / for  
our



our vnthankfullnes / according as our trwe prophets and preachers / declarid to vs. Yf we wold not amend our lyues / and knowledg the tyme of our visitacion.

Is not this also a most miserable and lamentable case that such a wickid Bisschoppe as steuen gar dener is / must rule all the nobilitie / and the hole realme. And who dare speake against hym: hath not that most wickid Bisschop being chancelere / corruptid a great sorte of the nobilitie / and of hys vpskippe gentillmen / whom with hys great and sumptuous house keepinge he fedith daylye at hys table / geuing some and promysing other rewards / to be hys spies abroad / to here what is sayd and done / that therby he maye vse / and abuse hys autorite as heli stith. How he corruptith Judgmēt i matters that com before hym / many that haue felt it / and smartid for it can reporte / By making some begin ther swetes / new againe / wherin they had well gone forward: And by sodenly displacing some / which before / were lawfully possessid. Doth he not comonly when any matters com before hym in Judgmēt dispossesse many / that haue bene rightfully possessid / and sett the matter / of a new to begynn againe / both in other mens causes of percyalite / and most notable in that which was hys own case: for he wold haue all men beleue / that he was wrongfully deposid from hys Bisschopryche / when in very dead / yff the matter might be egallye and indifferently herde it wold be found that for hys cōtēpte / and disobediēce he was rightfullie deposid. But

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## An exortacyon to the lords

indead I cōfesse/ that he had wroug at that tyme/  
that he had not had a tyept of tybourne for hys re  
warde/ according to hys desertes. And then had  
ther bene many noble men and gentillmen/ sauyd  
a lyue/ which for hys cause rose/ percciuing such  
things to be at hand/ which be now come to passe.  
Besydes that the realme/ had bene at this present  
in welth and quietnes.

## An exortacyon to the lords and comons of the Perliament house.

**T**he occasion partly of this my writing/ is to  
Admonishe all those. that here after shalbe  
chosen of the Perlyament house/ that they accor  
ding to ther dwtyes/ will haue respect vnto this  
ther naturall and fre contre of England/ which of  
all other cōtries i Christēdome/ hath bene the most  
freyst: and now without gods great mercye and  
help/ is lyfe to be brought in to the most miserable/  
vyle seruitude and bondage by a straunge people/  
whom all Christendō both hatith and abhorryth:  
Wherfore when ye shal com in to the Perlyament  
house/ and ther shal perceyue any laws or statuds  
propounid or to be made/ geuing any title or aucto  
rite/ ether to the prince of Spayne to haue any Ju  
risdicciō in this realme/ more thē he allredy hath.  
Or any more to the Bisschops of Romes vsurpid  
aucto:ite/ wherby the freedom/ and libertie/ of our  
noble contre/ shalbe in any parte/ ether hindrid or  
taken awaye. That ye with the vttermost of your  
poure/

poure/ will resist it / Being assurid as is aforesaid/  
that wher as thy can gett in ther head / or any par  
tetherof / ther they will haue in shortly after / ther  
hole bodie / for all ther working is by crafte ad sub  
teltye / As you may perceiue by ther working in ge  
uing to the prince of Spayne ( vnder the name of  
king) as much auctorite / as yf he were king of Eng  
land in dead. As ye may see / both by the quoynd  
mony going abrode currant / and also by proclama  
ciōs lately cō out / not only with hys name Jointly  
before the quene / But as very souereigne lord / wil  
ling charging / and comandung / as the very king /  
and lord of the Realm in dead. And now you may  
see more clere then the sone / ther vuspeafable fals  
ode / and dissembling crueltye in getting that / they  
haue had alredye grauntid for the bisshope of Ros  
me. Therfore as I haue said / Beware / lest now you  
haue lett hys head in / that ye do not condissend / to  
lett him thrust in hys hole bodie after / to the dys ho  
noure and blasphemy of allmyghtye god / the sha  
me / infamy / slaverye and perpetuall bōdage / and  
captuyte of this noble realme of England our na  
tyue counte fare ye well / 26. January 1555.

Sens the mafyng here of / it is com to my know<sup>1555</sup>  
ledge that thou accursyd of god steuen gardener<sup>Sens</sup>  
chaunseler / wyth thy dyssembling bucherly brether<sup>Vri</sup>  
ne hast condempnyd and murtheryd / those godly<sup>oft</sup>  
mynsters and preachers. of hys holy worde / who<sup>mer</sup>  
lyfe innosent lambes / haue offryd a pleasant and<sup>Inn</sup>  
acceptable sacryfyce / to our heuenly father. And ha  
ue rune a ryght course / and haue obtaynyd an in<sup>lamb</sup>

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## A warnyng

corruptible crowne of glorye. But thou most cursyd of god / thynkest thou / that thou shalt escape gods vengeance. Hast thou not read in the scripture / in the booke of hester / of thy fellow proude hamon / how he dysdaynyd gods holy people / and sought to haue dystroyed them all / because that merdocheus gods seruant / wold not bowe to hym being a proud panym / and gods open henemye / wherfore he cawsyd a hygh payer of gallous to be made / to haue hangyd hym thereon. But yet god who scateryth the proude in the ymagynacyon of ther hartes / whose doynge ar in comprehensyble / Bewyrd hys allmyghty poure and brought hys wonderfull workes so to passe / that the same wyckyd ad proud hamon / was hangyd on the same gallous / that he had prouydyd to haue hāgyd merdocheus on / and all hys r. sonnes / companyons and frends were all dystroyd / and gods people / were delyueryd out of hys tyrannye. This example myght make the feare and tremble / yf ther were any sparke of grace in the. But for asmych as thou art / past grace / I wyll comytt the to gods Iudgment / who as a mercyfull father / and most ryghteous Iudge. Rod when he hath vsyd the as a rod / to correcte vs / for to our vnthankfullnes / wyll cast the hys scourge and yre rode / in to euerlastyng fyre / for asmych as I do knowe / that this greuous persecusyō / that thou now vsyst / agaynst gods saynts and mynysters : thou deist it agaynst thyne own conscyens / as thy former doings declare yf thou euer hadest any maner of conscyence / adtherfore thou synnyest agaynst the holy

holy goste/and for such no man owght to praye.

But I wold know of the/ād of thy cursyd bloudy bretherne/ by what law haue ye condempnyd those innoſent lambes / as M. Hoper Byſſhope of Worceter/ S. Taylore of hadle/ mayster Rogers Mayster Sanders/ &c. Ye ar not able to proue that euer they preachyd / or teachyd any doctryne ſens the quene cam to here auctoryte/ wherby they were or augh to be condempnid to death/ the most that the lawe gaue you autoryte/ was for in pryſſonment / and yet the same ſhould be for ſuch/ as ſhould ſpeake or do / any thinge after the xx day of December 1553/ and all thoſe men were apprehēdid before the ſame day / and had and did continwe in preſone more thē xv monithes/ which is longer thē the lawe permittid to do / and now to burne them without any Juſt law or occaſiō: ye will ſaye that ye haue done it now by / ex officio / But by what lawe kept ye thē ſo long in preſone tyll that tyme: By the ſame wickyd pour ād deuise / wyth out any lawe/ ye myght condempne halff the comoners of the Realme/ And then nede ye not to leuy any ſubſyde/ to helpe the King wyth/ to paye hys dettes/ that he owyth to hys father/ nor yet to help to māntayne hys father in hys warres agaynſt the french King. But he ſhould haue the moſt parte of the goods ād landes of the hole Realme/ which thing ye do intend to bryng to paſſe ſo ſone as ye can/ for feare of vprour now that ye haue gotten your bloudy ex officio. But to make an end/ Read how King Achab/ wyth hys wickyd quene Jeſabel ſought to

haue the vyneyard of Laboth / And because he  
wold not condyssend to sell them hys patrymony/  
21. they found the meanes / to murther / and dystroyed  
the sayd Laboth : And what folowyd of it / was  
th. not the King accordyng to gods word slayne for  
it / and the doggs lycyd hys bloude in the same pla  
ce / wher the sayd Laboth was murtheryd. Marke  
thende of all those / that thyrst to come / to ther pur  
poses by bloude. Soth not blōd requyre vengeāce /  
wyth bloude agayne / we had lamentable exam  
ples ynough latelye in our tyme wythin England  
the more pyte. And what plages besyde wyll folow  
we / god only knowyth / whō I besech for hys mer  
cies sake to spare / and be fauorable to hys pour  
church of England / And remembet not our offenz  
cys (oh lord) nor the offencys of our forefathers / ne  
ther take thou vengeance of our synnys / spare vs  
good lord / spare thy people / whom thou hast rede  
myd wltth thy most precyus bloud / ād be not angry  
wyth vs for euer. But I pray the open the quenes  
Hart / that she may perceyue / the wyckyd deuyses  
and tyranye of here shamlesse and crewell bysshop  
pes and clergye / and that she may vse so her proce  
dings / that gods most holy name may be praysyd /  
and hys kyngdom encreasyd / and that pour Engs  
land may shortly be delyueryd agayne / from the ty  
rannye of the bysshope of Rome / and all hys detes  
table enormytes / and that we may wyth one hars  
te and mouth / glorysye God the father of our lord  
Jesus Chryst / to whome be geuen all honoure and  
glory for euermore amen.

And



# An exortacyon to the christyan readers.

**E**arlye belouyd in the lord Iesus Chryste: for  
asmych as thes greuous plages / ar now  
most Justlye com a pone vs and our contre for our  
synnes and vntthankfulnes / as is aforesayd: for  
the auoydyng wher of / I can geue no better couns  
sell / but as Mardocheus dyd the Iwes / when  
they were in the lyfe extremyte and mysserye / and  
lyfe to be vtterlye dystroyd / by ther wyckyd kenes  
my the proude hamon. (that is ) fyrst that ye wyll  
wyth me / knowledg and confesse / our synnes and  
vntthankfullnes to our heuenly father . And then  
to humble our selues wyth fastyng / and prayer cō  
tynwally to hym / and to desyre hym for hys deare  
sone Iesus Chrystes sake / that he wyll delyuer this  
noble realm of England / from the tyrrany of our  
wyckyd bysshoppes / which seke the dystruccio ther  
off / and of Chrystes pour floke / ther assemblyd in  
hys name . We haue a notable example in the .x.  
chapter of the booke of Iudges / of the chylderne of  
Israell gods chosen people / who being vntthank  
full for gate god that had so many tymes wonder  
fully delyueryd them out of bondage / and comyt  
tyd ydolatry by worshyppying of straung gods .  
Wherfore god was wroth wyth them / and delyue  
ryd thē in to the hāds of the hethen ther enemyes  
which pyllyd / and oppressyd them (lyfe as the strā  
gers wyll do vs shortlye / onles god help be tymes)

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3<sup>e</sup> then they cryed to the lord sayeng/we haue synnyd/  
for we haue forsake the lord our god/and haue ser-  
uied balym/1c. And the lord sayd vnto them/dyd  
not the Egypcyans/the Amorytes/and the Phyz-  
lystynes/1c. opresse you/and ye cryed vnto me/and  
I delyueryd you out of ther hands/and for all that  
ye haue forsake me/ad seruiyd strag gods/wherfore  
I wyll help you no more/go ad crye vnto the gods  
which ye haue chosen/and lett the saue you in the  
tyme of your trybulacyon. And they confesseyd/and  
sayd vnto the lord/we haue synnyd/do thou wyth  
vs what so ener pleaseth the/delyuer vs only this  
tyme. And they put awaye ther sirangs gods/frō  
them/ad seruiyd: he lord And the lord had pytte on  
ther mysery/and delyueryd them out of ther ene-  
mies hands/1c. Therefore lett vs wyth depe syth-  
yng earnestly consyder how greuously we haue  
prouofyd gods Just yre and vengeance agaynst  
vs/for so redelye receyuyng the wyccyd masse and  
yeldyng ther vnto/wyth other lyfe at homynacy-  
ons. And lett vs turne to the lorde our god vnfay-  
nyd lye/wyth true repentance. And he wyll not re-  
fuse vs/but wyll hear vs / and deale wyth vs/as  
he dyd wyth his people of old/yf we cast awaye/  
our own inuencyons and ad homynacions of ydo-  
latris worshyppying hym as they dyd.. And be  
thou assuryd gentyll reader/that god our heuenly  
father/is mercyfull/pacyent / and long suffryng/  
And wyll help vs/doubt thou not therof at his  
tyme appoyntyd/for he hath no pleasure in our dys-  
struction/

27  
stryctyō/but as a lonyng father/after a storm/sen<sup>Tob</sup>  
dyth fayer wether/after mournyng and heuynes/  
He sendyth great Joye/and gladnes/wherfor  
re hys holy name be prayssyd for  
euermore/Amen.

Praye Praye Praye.

To the lynyng god only: be geuen all  
honoure and glorye.

Anno M.D.LV.